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HICKS'S SERMONS

COMPARED, OR CONTRASTED.

WITH THOSE

OF

GEORGE FOX

AND

THOMAS STORY.



PHILADELPHIA.

PUBLISHED BY E. BUTLER AND CO., CHESTNUT STREET, BELT'S 600
WHITE, NEW-YORK, AND E. F. DAVIS, BALTIMORE.

1825.

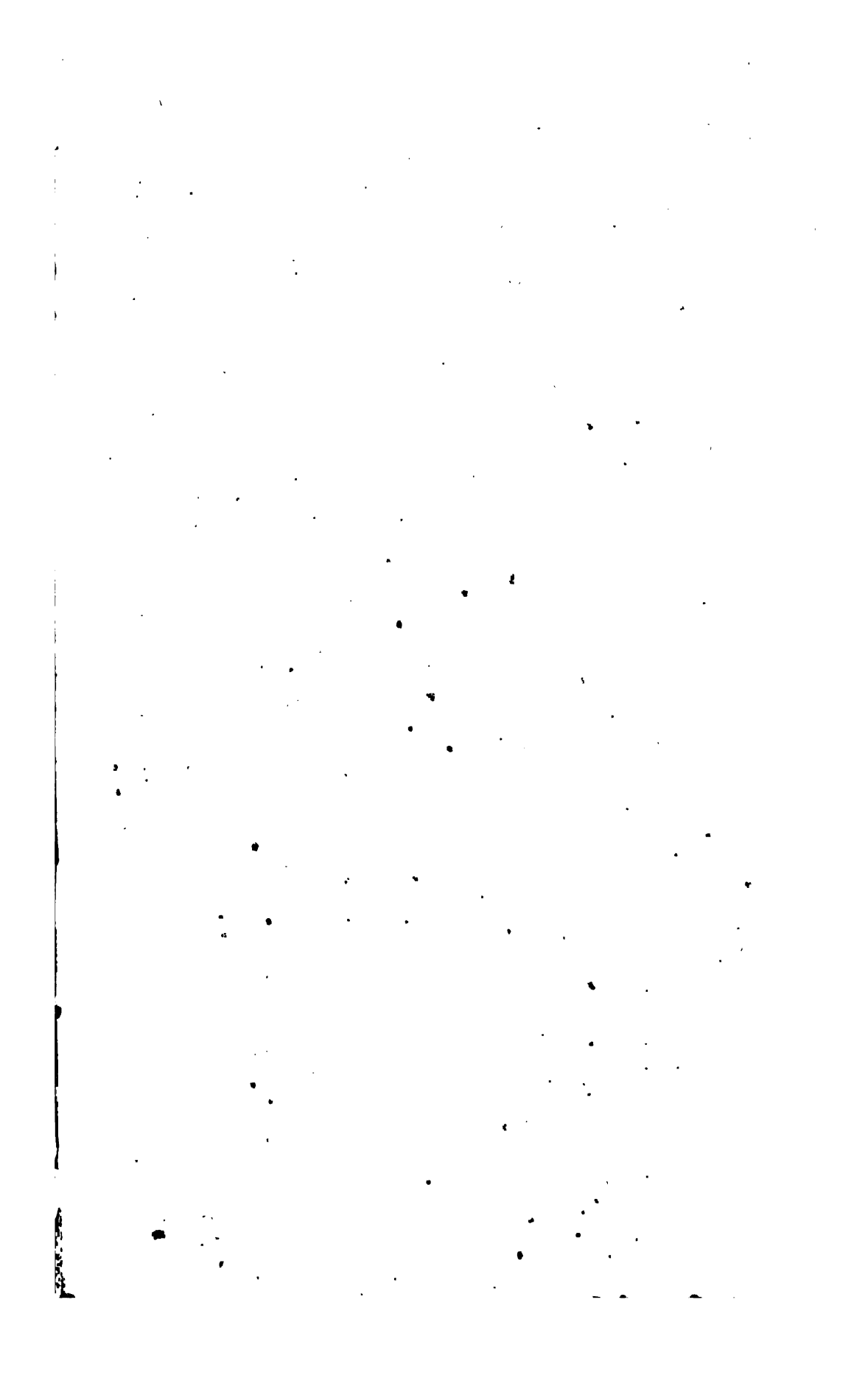
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A SERMON

PREACHED AT THE MEETING HOUSE OF
THE PEOPLE CALLED QUAKERS,

IN GRACE CHURCH STREET, LONDON,

BY

THOMAS STORY,

(SOME TIME RECORDER OF PHILADELPHIA,)

SEPTEMBER THE TWENTY-FIFTH,

1737,

TOGETHER WITH CORRESPONDING EXTRACTS

FROM THOSE OF

ELIAS HICKS,

THAT WERE DELIVERED, IN AND NEAR THIS CITY, IN

1824.

The same being arranged in a method, which exhibits, at one
view, by juxta-position, the *spirit* and *tenor* of both.

WITH AN APPENDIX,

Containing an Original Sermon of George Fox.

PHILADELPHIA:

PUBLISHED BY S. POTTER AND CO. CHESNUT STREET, BLISS AND
WHITE, NEW-YORK, AND E. J. COALE, BALTIMORE.

1825.

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THE following Sermon, and the accompanying Abstracts, are referred, without note or commentary, to the unbiassed judgment of the Reader; who will be able to form his own opinion of the consistency, or inconsistency of the respective Speakers, with the received tenets of the People called Quakers, and the acknowledged doctrines of the Gospel.

It is scarcely necessary to add, that the Sermon of Thomas Story was taken in short hand, without his knowledge, and afterward published, without his assent.

The Abstracts from Elias Hicks are selected from the volume of "Extemporaneous Discourses," which was printed at Philadelphia in the current year. The present Editor having examined two other publications, at New York, from the same Speaker, without finding any thing in them sufficiently material, to induce him to break the unity of his design, by multiplying, from their pages, quotations of similar import.

The Sermon of George Fox, which is given in the Appendix, is supposed to be now first printed, from a manuscript in the Collection of an eminent Minister of the Society, long since deceased, who had travelled much among Friends in England, and who is supposed to have acquired it while abroad.

LOOK UNTO ME AND BE SAVED. (*Isaiah*, xlv, 22.)

A SERMON

PREACHED BY THOMAS STORY,

*At the Meeting House, in Grace-Church street, London,
September 25, 1737.*

As I was waiting upon God, this evening, with you, my friends, I observed *the most kind, the most merciful and beneficent invitation of the Most High unto all mankind, to return from the evil of their ways to himself, and be saved.* And as I have considered the invitation, and the universal extent of it, I have reasoned in myself from hence, and I think with very great clearness, that God hath not precluded *any* soul from everlasting life by any act or decree of his, since all mortals upon the face of the earth are included in this invitation, which I have occasionally read in the Holy Scriptures not long ago; and it is after this manner, "There is no God else beside Me, *a just God and a Saviour*; there is none beside Me."

Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

The ends of the earth here are put for the whole inhabitants of it, and not restricted to any age or time; and where all are invited, there is not one excepted. If therefore there be any soul here under distress with regard to salvation, or any manner of doubt or

question about it, that soul is certainly included in the call of God, in this merciful invitation to salvation.

Is there any one here at a loss, how, and where, and after what manner, to look unto God? I should be very glad, if, through the grace of God, I might be enabled this evening to help and rightly direct any one in this point. I say then, that though *in our natural state we are all ignorant of God*, yet, that we may gradually come to the knowledge of Him, and live with Him for ever, He hath given us natural senses, faculties, reason, and understanding, that, in the use of them, *casting our eyes upon the great book of the creation of God, we may, with infallible assurance, determine that it hath an Almighty, All-wise Author and Supporter*; (a) and accordingly the apostle Paul, in his Epistle to the Romans, speaks very rationally, as well as divinely, on that subject; for he was, in a particular manner, a minister to the Gentiles, and they being inured to the exercise of their natural reason and understanding, he took them in their own way of thinking, in order to the beginning of the knowledge of God, saying: "Because that which may be known of God is manifest in (or to) them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. So that they are (or may be) without excuse.*"

Here the Apostle reasons from the effects to the cause, and infers an undeniable conclusion: The things that are made, of whose being we are infallibly assured, even by our senses, that they are, that they have real existence, the sun, moon, and stars, the in-

* Romans i, 19, 20.

(a) The outward sun reveals all the world outwardly. By means of the light of the sun, the soul has a capacity of exercising itself upon outward things? If we take away our reason, we could make no proper use of them. Will men give away their reason for any thing. Will they give away reason, and take the Bible? No. Because without this the Bible would be good for nothing. (Sermon I, Mulberry street, Philadelphia, p. 13.)

There is no outward comforter, no outward teacher, that can do the work for us, *in any way*, or give us a knowledge of what the will of the father is: For Jesus declared to the Jewish people, "I am the way, and the truth, and the life." He was now *under a figurative* dispensation; but he points them to a comforter not encumbered with flesh and blood, but an immediate teacher to the soul, invisible to their external comprehension.

It must be so; for you know that our own souls are invisible; and is it not plain to us, that the animal eye cannot discern spirit. (Sermon II, North Meeting House, p. 32, 3.)

We have an evidence above all other evidence. There is nothing on earth, or in heaven, which can give us so clear an evidence. (Sermon V, Germantown, p. 105.)

numerable host of heaven, the earth and all things therein—and our own existence, of which we are certain; these being realities, and not fantastical appearances, being noble and stupendous, declare themselves in their own still, yet loud, and well-known language, even by their own nature, to have an eternal, almighty, all-wise, unlimited Power and Being for their Author; and if mankind be not become altogether without thought, irrational and stupid, (if any one can be so,) they must needs know that *an eternal incomprehensible Power hath produced all these things. We may and ought therefore to look unto God in the things which He hath made, and thereby understand that He is, and is eternal, without beginning or end of his being; that He is Almighty in power, All-wise, Omnipresent; that he hath given being to all things, and supports and continues them; (b) that He is infinite in love, goodness, justice, mercy, beneficence, and truth; that He is so likewise in righteousness, and the Author of all those properties manifest (so far as they are manifested) in mankind. This therefore is the first and most obvious way we can look unto God; as rational creatures, by the things that are made.*

We have been some of us more, and others less time in the world, and have seen, at least in a superficial manner, the things that are made; let every one of us therefore consider, with respect to himself, Have I at all looked unto God according to this invitation? Have I been able to perceive Him in his works, or have I looked upon his works only, without any due regard to Himself, or consideration of the things that are made, or the greatness and divine properties and attributes of the Almighty Author of them?

ELIAS HICKS'S CODE.

(b) Although the vast bodies of inanimate matter, can be in no respect accountable, in themselves, for their conduct, still we see them so arranged by infinite wisdom, and placed in such beautiful order, that they never interfere with each other. They never run foul of one another. And when we consider them rightly they bring us to see that these inanimate bodies may be considered as social beings, having intercourse with each other, and helping each other; by which they are continued in that excellent order, in which they were originally arranged. (Sermon VIII, Newtown, p. 186.)

And, as we all grant that God is invisible in himself to all corporeal eyes, the next way whereby we may look unto Him with further admiration is, in the constant course of his Providence, whereby He upholds and continues all his works in succession from generation to generation, and provides for them all, from the highest to the lowest, from the greatest to the least, without losing or neglecting any one species or particular which He hath made; by which we may learn his endless goodness, and that He still regards them all, and ever will.

And we, and all the ends of the earth, have yet still a more excellent way to look unto God for the glorious end of that gracious invitation, the eternal salvation of our souls; that is, *by the divine light of his Son, (c) the Spirit of Christ, who is before all works and worlds, and was with God when He laid the foundations thereof*, under the character of Wisdom, and is so declared to be in the Holy Scriptures, where Wisdom saith "The Lord possessed me in the beginning of his way, before his works of old; I was set up *from everlasting*, from the beginning, or ever the earth was. When there were no depths, *I was brought forth*; when there were no fountains abounding with water. Before the mountains were settled, before the hills was *I brought forth*; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He *prepared the heavens, I was there*; when He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea his decree, that the waters should not pass his commandment; when He appointed the foundations of

(c) We may all partake of the life that was in Jesus Christ, for in him was "life, and the life was the light of men." Therefore, it is testified by these words, that the true light is dispensed to every rational creature, in proportion to what the Almighty requires him to do. He had it in the fulness—all that was necessary for him to complete the work he had to do. But *he* could have nothing superfluous: for it cannot be supposed that the Almighty Jehovah deals in superfluities to *any* of his *rational* creatures. (Sermon III, Western Meeting, 52.)

The animal body of Jesus Christ was born of the Virgin Mary, and therefore must be nothing, as to the visible part, but flesh and blood; as nothing else could emanate from her, but what was of her. So here now this outward body, this flesh and blood, was born of a woman.—Here now we learn, as rational beings, by his own testimony, what it is that makes a Son of God. We see that this flesh and blood never could have been, in a strict sense, the Son of God; but a creature created by God—by his power; because spirit and matter cannot be united together, and make a being. (Sermon IX, Middletown, 251-2.)

"the earth; *then I was by Him, as One brought up with Him.* And I was daily his delight, rejoicing always before Him, rejoicing in the habitable part of his earth, and my delights were with the sons of men."*

Again, "*Wisdom, which is the worker of all things, taught me; for in her is an understanding Spirit, holy, one only, manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtile spirits. For Wisdom is more moving than any motion, she passeth and goeth through all things, by reason of her pureness; for she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her, for she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she can do all things; and remaining in herself, she maketh all things new; and in all ages, entering into holy souls, she maketh them friends of God and prophets; for God loveth none, but him that dwelleth with wisdom; for she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.*"†

This is thus written of the Lord Jesus Christ, the Wisdom of God, the eternal, essential Light, the covenant of God with the Gentiles, the Word of God, and true Light, that lighteth every man that cometh into the world. (d)

* Prov. viii, 22, 31.

† Book of Wisdom, vii, 22, 29.

at a certain age the law within themselves, and have the law in themselves, still they have propensities at their command; that this law seems not to. Here we see it to be so, that all have sinned, and are fallen from the glory of God.—Not being subject to the law, but enlisting in these passions and propensities, which are contrary to the law, yet they may be abused. They bring about a fallen state—a state needful—a state necessary, to rise from the state into which he has fallen, or in which he has been created, into a state of true wisdom and knowledge, and greatness of soul, prepared to inhabit heaven, and enjoy bliss. (Sermon VIII, Newtown, p. 290.)

And for a further instrumental help to mankind, to look unto God for salvation, He hath also given us *the Holy Scriptures*. They were not all written at one time, but occasionally, at several different times and ages, *by the divine inspiration*, and cogent force of the influence of the *Holy Spirit of Christ*, which is *Eternal Wisdom*, and is *before all worlds*, and before all *Scriptures*.

God doth much good unto man by man, as fallen man is an evil instrument for the hurt of man; as saith the Scripture: "*For since by man came death, by man came also the resurrection of the dead. As in Adam all die, so in Christ shall all be made alive.*"* So God makes use of men, some for the help of the rest, according to his good will and pleasure; and qualifies one and another, and so many as He pleases, from age to age, and generation to generation.

The Scriptures then were thus written for the instruction of those ages wherein they were written, and to whom they were delivered; and being preserved by the special Providence of God, and presented by the same unto us in our own language, they are for our learning also.

And we may see what a high esteem and notion the Jews had of the Scriptures of the Old Testament, the value and use whereof was likewise confirmed by Christ Himself; by the evidence and manifestation of whose Holy Spirit they had been written, long before He came in the flesh, according to the predictions therein contained. *Yet they carried their esteem too high; they conceived an expectation from the Scriptures which God never gave them; (e) it was their own*

* 1 Cor. xv, 21, 22.

(e) So it is with this building of Seminaries, and entering into associations, and Bible Societies; they are all in the same spirit as the worship of Jeroboam, and make the people to sin. It is all in the letter, all out of the spirit; for we cannot suppose, or believe that the Almighty will have any connexion with such a heterogeneous mass of beings, composed of high and low, rich and poor, the warrior and the oppressor,—Gog and Magog rising up to make war upon him that “rides upon the white horse!”

Now we are called, with an high and holy calling, to bear testimony against these works of darkness. We are to have no fellowship with them, but to reprove them by our walk and works, and by our testimony and conversation, at all times.

For unless this comes to be the case with the few remaining upright minds, that are mourning on account of these abominations, even those who have not yet fallen victims, must all fall together.

Therefore my spirit prays that my brethren and sisters may rally to the standard, and by diligence and faithfulness, endeavour to open their eyes to see in the light—to see the glaring wickedness of these things—Lord, open their eyes. Give them to see where they are, and to behold the abominations in which they are engaged! (Sermon VI, Abington, pp. 143,—4.)

*imagination and misunderstanding that carried them to that exorbitant expectation; yet the Lord Jesus Christ made a right use of it, in order to draw or direct them to Himself, saying: "Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come unto Me, that ye might have life."** Certainly no people could have a higher esteem for the Scriptures, or expect more from them than eternal life; yet their expectations were wrong, for eternal life was not, neither is it, in the Scriptures, but in Christ Himself, of whom they only testify. He owned that they testified of him; but then here was the neglect, shortness, and loss of that people, "Ye will not come to ME, that ye might have life." They would not look unto God in Him who was accompanied by Almighty Power, by which He corrected all distempers, healed all manner of diseases by his word, and raised the dead in his Father's power.

Their error was not in searching the Scriptures, for they were written for their learning, and that thereby they might have hope of a Saviour, by the predictions and promises of God contained in them, and *they are ever worthy to be searched, believed, and regarded; (f)* for they testified and do testify of Him. The Power of the Father testified of Him, in all the miraculous works done by Him in their sight, upon which He put the test of the truth of his mission as the Messiah, saying: "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works."† Yet they would not believe Him.

* John v, 39, 40.

† John x, 37, 8 and xiv, 4.

(f) Is there any morality, in all the books of morality, which will enable us to do our duty? No. There is no such thing. All the moral laws on earth fall short of enabling us to do our duty to God, and to our fellow creatures. (Sermon III, Western Meeting, p. 54.)

So here now this serpentine cunning wisdom led them to work in their own imaginations, and cry out "I am of Paul, and I of Apollos, and I of Cephas," and some who were wiser, "I of Christ," as he stood highest in outward manifestation. And yet all four of them were wrong. Because those who said Christ meant the outward Christ, as he was limited to that particular people. They were the people that he was to heal outwardly, as he blessed the loaves to feed the multitude. (Sermon XI, Trenton, p. 282.)

And He likewise told them, "He was come that they might have life, and that they might have it more abundantly."* And yet they would not come unto Him for it; they would not look unto the Father in Him; they would not accept the invitation, and therefore they missed of that great salvation, and have not attained it unto this day, because they "will not come unto Him that they might have life," but are banished from the "Land of Promise," and trodden under foot of all nations.

It is now several ages since our progenitors had the Holy Scriptures of both Testaments translated into our own language, strictly and exactly enough, with respect to all points necessary to salvation; and they had, and we still have, the free use of them; a great blessing, of which some of our neighbouring nations are hitherto deprived. *Have we read them with diligence and attention? Have we duly considered them, and made a right use of them? What advantage have we reaped thereby? Are we come unto God, whose invitation is recorded therein, and unto Christ, of whom they abundantly testify in every dispensation? What end have we had in reading the Scriptures? Hath it been only to furnish ourselves with certain texts thereof whereby to fight one against another, to aggravate one another, and exercise our passions upon one another, (g) and to support this, that, and the other notion and opinion, true or false; and never regard the moral precepts, holy examples, or great and necessary gospel truth and doctrines they contain, so as to bring them into practice? This would be an ill and perverse use, or rather abuse of them, and a great neglect.*

* John x, 10.

(g) It is the letter that kills. It is the letter that divides in Christendom. This is plain to every rational mind. It is as clear as the sun at noonday. It has divided into hundreds of sects, all fixing their foundation upon this literal book, as though it were a sufficient rule. And so long as it is considered so, there may be hundreds and thousands; for every one can put on a new construction, and give it a different interpretation. There never was any thing made more a nose of wax of than the Bible, and it is the most mischievous thing, when held up above what it is. (Sermon XII, Trenton, p. 316.)

Have we indeed looked unto the only true and Living God, of whom we read in the Holy Scriptures, with desire and hope of salvation by Him? Have we looked, with sincerity, to the Lord Jesus Christ, of whom they testify? *The Creation of God declares that He is, but we cannot find him there with all our search, we cannot know Him thereby.* "No man by searching can find out God to perfection." We all know, who have so searched, we cannot find Him thereby, we cannot see Him fully and clearly there. They testify of Christ, and are clear and full in their testimony of and concerning Him in all points; but alas! I am afraid the same charge is too true at this day, against the generality of people professing the Christian faith and religion, which was justly uttered against the Jews in that day, "*You will not come unto Me;*" You might, but you *will not* come to the Son of God that you may have life, and know the aboundings of it in you, by Him, "even as a well of living water, springing up unto life eternal."

The Scriptures give a sure report of Christ the Son of God, and that all that is to be known of the Father is revealed and manifest in Him. They testify that He is the Eternal Word, Wisdom, and Power of God; that He was born, as to his bodily appearance, of the holy Virgin Mary; that the power of the Highest overshadowed her, the holy Divine Influence came upon her by which she became pregnant, in order to that wonderful production conceived in her thereby, that holy thing called the Son of God: (h) of which she being premonished, by the Messenger of the Most High, she believed the message, and by faith conceived the true promised Seed, the Redeemer of the world; that all men might believe in Him, and be born of the Spirit

(h) We cannot suppose that it was the outward body of flesh and blood that was begotten of God, but a birth of the spiritual life in the soul—By the analogy of reason, spirit cannot beget a material body, because the thing begotten must be of the same nature with its Father. Spirit cannot beget any thing but Spirit; it cannot beget flesh and blood. What seems to be my mission, among my fellow creatures, is to endeavour to lead the minds of my fellow creatures to the substance, and not to the shadow; and from every thing external, as nothing but shadow. (Sermon I, Mulberry Street, p. 10, 11, 12.)

of Him, who was thus by the Spirit conceived in the flesh; for in Him alone is the promise of God fulfilled; "The Seed of the woman shall bruise the serpent's head."

And what do the Scriptures further testify concerning the Son of God? They bear testimony of Him in more points abundance than I have either time or strength, or is needful, at this time to go through; because most of you now in my audience, (of several persuasions,) have read the Holy Scriptures, I do not doubt; yet I desire and exhort you young men and women especially, not only to read them, but consider them, that you may understand them, and be more fully informed in those points and others by them; waiting, in the mean time, for the inbreathing of the Life and Light of the Lord Christ, by the influence of whose Spirit they were first written, without which they are not rightly to be understood, or the true end of them attained.* Yet the concern and influence I am now under may carry me further on this subject, for your sakes, than I am now aware of.

The Lord Jesus was *concealed from the people till about the twelfth year of his age*, and then a glimpse of the Wisdom of the Father shone in Him, and through Him, among the wise and learned in that day among them; yet *He was not made manifest as the Messiah, until the Divine Influence of the same Power which operated in his bodily production, did anoint or fit Him to preach the Gospel of Salvation unto his people.* (i) And then He was made manifest, not only by wonderful works, but by his doctrines which He pub-

* Luke xxiv, 45. John xx, 22.

(i) We hear *nothing* of the child Jesus until he was thirty years of age, [see below] when he appeared unfolding the righteous law of that dispensation. (Sermon IV, Green Street, p. 68.)

He began the work of righteousness in his childhood; for we read that he grew in stature, and in favour, with God and man. And the grace of God was upon him. And it was this grace that led him to submit to his Father's will—He showed by his walk that he did his Father's will, in all things. (Sermon V, Germantown, p. 118.)

lished among the people; yet though He spake as never man spake; with respect to that wisdom and power in which He did speak, few there were who understood Him; so that they were still short, at that time, of the true and full end of his appearance; for He was to be made manifest, not only to the Jews, but universally unto all nations, (in a nearer and more divine and excellent way than his outward appearance was, though that was indeed glorious,) but by degrees, from one dispensation to another, according to the prophecy of Isaiah, the evangelical Prophet, where he speaketh of the Son of God, as man, in the state of a Servant of God, and even in a manner, as such (a servant) in the sight of men, and in which He did indeed first appear in the flesh, that is to say: "Behold my Servant whom I uphold, mine
 "ELECT, in whom my soul delighteth; I have put my
 "Spirit upon Him; He shall bring forth judgment to
 "the Gentiles."*—"I the Lord have called thee in
 "righteousness, and will hold thine hand, and will
 "keep thee, and give thee for a Covenant of the peo-
 "ple, for a Light of the Gentiles, to open the blind
 "eyes, to bring out the prisoners from the prison, and
 "them that sit in darkness out of the prison-house."

This prophecy was uttered and recorded several hundreds of years* before the Lord Christ came to that people. We may see plainly by this, there was *a fore-promise of Him to all nations*, as a Light to enlighten them. (†) The Most High is invisible, he dwelleth in divine eternal Light inaccessible. No creature can behold Him as He is; *there is therefore a medium and qualification needful to us, whereby we may*

* Isa. xlviii, 1. Ib. verses 6, 7.

† About 712 years before Christ.

(k) "I am the way, the truth, and the life," Jesus declared when he was outwardly present, as a teacher and Messiah to Israel. They did not look any higher. He was their director, their Saviour. He it was that saved them from their outward sicknesses. He was only an outward Saviour, that healed their outward diseases, and gave them strength of body to enjoy that outward good land.

This was a figure of the great Comforter, which he would pray the Father to send them. An inward one, that would heal all the diseases of their souls, and cleanse them from all their inward pollutions. That thing of God. That thing of eternal life. It was the soul that wanted salvation. This no outward Saviour could do; no external Saviour could have any hand in it. (Sermon III, Western Meeting, p. 51.)

*approach him, come unto Him, and be saved with an everlasting and glorious salvation; and therefore he hath sent forth his word, clothed with a reasonable human mind and human body, to declare Him, according to that saying: "Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering hast Thou not required: then said I, "lo! I come: in the volume of the Book it is written "of me; I delight to do thy will, O God! yea, thy law "is within my heart."** This Son of the Highest, *thus clothed with humanity, is the Mediator between God and all other men, by whose holy Spirit and power the mind of man is washed, sanctified, and qualified, so as, through this veil, to behold the inaccessible glory of the Father, and live.*

Now the word Himself is the glory of the Father thus veiled, and is *Light in men, variously proportioned in point of manifestation, and proposed as the object of the faith of all men, as He is Divine Light; the "true Light, which lighteth every man that cometh "into the world."* And it is said, "The Gentiles shall come to this Light, and kings to the brightness of his arising.† And in his name shall the Gentiles trust."‡

The Father hath sent his Son Christ, that all mankind may believe in Him, and look unto the Father in and by Him; and there is not another way. *Mankind were in darkness, in ignorance, they had lost the knowledge of God; and we likewise by nature are all ignorant of God, and can never come to the knowledge of Him, and look to Him so as to be saved by Him, till we look unto Him in his own Light.(1)*

* Psalm xl, 6, 7. Isaiah i, 11, lxvi, 3, Heb. x, 5.

† Isaiah, lx, 2, 3.

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Lord Jesus Christ, in whom we have likewise believed in our day; for if we should receive all the doctrines of truth which they received, and in the practice of all the establishments settled among them by the Wisdom of Truth, by way of tradition only, without the Life and Light of Truth revealed in ourselves, we shall fall short of salvation notwithstanding. (p)

But as we are all likewise called of God by his universal grace, and none excluded, we must comply with the means which God hath appointed, in order to obtain this salvation; that is, to believe, follow, and obey the Lord Jesus Christ, the Word of Life, as He is divinely revealed and manifested in us; and I trust many of you of this age have already so believed.

And as He is God, He is omnipresent, and therefore very near unto all mankind, and in us, though we cannot perceive Him in our natural state, because of our want of proper qualifications: we are blind by nature, as to the things of God, and want eye-salve from Him. Saul, through a furious blind zeal, was persecuting the Church of Christ, till Light from the Son of God from heaven shined around Him, and with a voice from above confounded him, saying "*Saul! Saul! why persecutest thou Me?*" For which unreasonable work he could offer no reason, but humbly submitted to the just judgment exercised upon him from above.

We may see then how this great persecutor was convinced of the error of his ways by a light from heaven, and the voice of the Son of God. *Oh! the blind zeal and wickedness of foolish and furious men, in persecuting the children of God! as saith the Scripture, "They that are born after the flesh always persecute them that are born after the spirit," until*

(p) We are reading the Bible from youth to old age—We are making a great deal of it. Many idolize it, and yet, if we judge by their fruits, we shall not see that they believe the book they read, at all. Their general works are in direct opposition to its teaching. The letter, if we trust to it, kills, but the spirit, and nothing but the spirit, can give us true life.—Shall we believe then that the letter—nay the best letter ever written—or *engraved* on earth, can bring us to know God.

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Now friends, to you in particular do I direct this, who are the offspring of those who are glorified in heaven, through faith in the Son of God, and that grace by which they did believe, having been faithful in their day, and having known this glorious work of regeneration. It is not by blood, as their descendants in nature; for of flesh and blood can come only flesh and blood. Nature can bring forth nothing but her own likeness. We are all the descendants of the first Adam by procreation, according to the ordinance of God in nature, and of our next immediate parents after the flesh; but *we must all believe in the Spirit and Power of Christ, in his immediate operation in our hearts, (o) that we also may be regenerated, and born in the image of God, and Divine nature of the*

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But as we are all likewise called of God by his universal grace, and none excluded, we must comply with the means which God hath appointed, in order to obtain this salvation; that is, to believe, follow, and obey the Lord Jesus Christ, the Word of Life, as He is divinely revealed and manifested in us; and I trust many of you of this age have already so believed.

And as He is God, He is omnipresent, and therefore very near unto all mankind, and in us, though we cannot perceive Him in our natural state, because of our want of proper qualifications: we are blind by nature, as to the things of God, and want eye-salve from Him. Saul, through a furious blind zeal, was persecuting the Church of Christ, till Light from the Son of God from heaven shined around Him, and with a voice from above confounded him, saying "*Saul! Saul! why persecutest thou Me?*" For which unreasonable work he could offer no reason, but humbly submitted to the just judgment exercised upon him from above.

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*approach him, come unto Him, and be saved with an everlasting and glorious salvation; and therefore he hath sent forth his word, clothed with a reasonable human mind and human body, to declare Him, according to that saying: "Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering hast Thou not required: then said I, "lo! I come: in the volume of the Book it is written "of me; I delight to do thy will, O God! yea, thy law "is within my heart."** This Son of the Highest, *thus clothed with humanity, is the Mediator between God and all other men, by whose holy Spirit and power the mind of man is washed, sanctified, and qualified, so as, through this veil, to behold the inaccessible glory of the Father, and live.*

Now the word Himself is the glory of the Father thus veiled, and is *Light in men, variously proportioned in point of manifestation, and proposed as the object of the faith of all men, as He is Divine Light; the "true Light, which lighteth every man that cometh "into the world."* And it is said, "The Gentiles shall come to this Light, and kings to the brightness of his arising.† And in his name shall the Gentiles trust."‡

The Father hath sent his Son Christ, that all mankind may believe in Him, and look unto the Father in and by Him; and there is not another way. *Man-kind were in darkness, in ignorance, they had lost the knowledge of God; and we likewise by nature are all ignorant of God, and can never come to the knowledge of Him, and look to Him so as to be saved by Him, till we look unto Him in his own Light.(l)*

* Psalm xl, 6, 7. Isaiah i, 11, lxvi, 3, Heb. x, 5.

† Isaiah, lx, 2, 3.

‡ Matth. xii, 21, iv, 16.

(1) By merely turning to the light *within us* we have a clearer evidence than all the books in the world can ever give us. (Sermon V, Germantown, p. 104.)

The first thing therefore that we mortals must do, in order to this salvation, is, to believe in this Light, and the power that dwelleth therein, "For without faith it is impossible to please God," or to be born of this Light, or become a child of God, who is Light. This Faith is called the Faith of the operation of God, because it is raised in the heart by the manifestation of the Light and Power of the Spirit of Christ in the mind. (m) There the Scriptures testify that He is: "The Word is nigh thee, in thy heart, and "in thy mouth, that thou mayest hear it, and do it;" and again, saith Christ of Himself; "I am the Light of the "world, He that followeth me shall not abide in darkness, but shall have the Light of Life."

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God, in goodness and mercy unto his own seed, confounds and rebukes their enemies by his voice from heaven, by his Divine and powerful Word, and *puts a stop to their fury and rage.* (q) There is a cogent energy in the voice of God above any other power: this persecutor was overcome thereby, and, of a furious persecutor of Christ in his members upon earth, in the spirit and power of the priests and rulers of that day, became a noble instrument for Christ and the glory of God, through those qualifications wrought in Him by the Spirit of Christ, which also attended Him in his ministry, whether in publishing the truths of the gospel revealed unto him, given him in charge, or in working of miracles, according to the dispensation of God in that age of the world. We may see therefore in this great instance, how soon the Lord can work so great a change in the hearts and understandings of mankind: but to witness a real change in ourselves, and the completion of it by the same power, is what all ought to wait for, and not rest contented in hearing what the Lord hath done for others, though we may firmly believe it.

“Who art Thou, Lord, that I persecute?” I observe further upon this, that at that time the Son of God was exalted at the right hand of the eternal Majesty on high; glorified with the same glory that He had with the Father before all worlds, far above all principalities and powers, out of the reach of all persecution in Himself; yet we may see He takes the persecutions exercised upon those who believe in his Name on earth, and are born of the same immortal Power and Word of Life, as done unto Himself; for He is not ashamed to call them brethren. What great and glorious privileges then have they who

(g) It seems as though the mighty destroyer was ready to draw down the stars of heaven by the sweep of his tail. Antichrist is becoming so extended in the earth, that his tail seems to be encircling all regions! and ready to draw down a deluge of destruction! (Sermon VI, Abington, pp. 143, 4.)

believe in the Son of God, and stand for the glory of his Name, in doing and suffering according to his holy will! Those still *look unto* God for salvation at last, through and out of all persecution and sufferings for his Name's sake and the Gospel's, and they are not disappointed.

And we may also see, with thankfulness to the Lord, how by his Wisdom and Power *He hath cut down the Spirit of bloodshed and persecution in this nation*, in a good degree, *in this last age*: and *I do believe, nay I am assured of it that the Lord will cut off that evil spirit by the root, and leave neither root nor branch of it, in his own due time: (r)*

The name of Saul being changed into Paul, and his heart greatly changed and turned unto the Lord, he was sent on a better errand; for his mission was, "To bear the Name of the Lord before the Gentiles, "and kings, and the children of Israel: he was filled "with the Holy Ghost, made a minister thereby, and "sent unto the Gentiles, to open their eyes, and turn "them from darkness to light, and from the power of "Satan unto God; that they might receive forgiveness of sins, and an inheritance among them who "are sanctified by faith in the Son of God."*

Now what light is this the Gentiles were and are to be turned unto, in order to the forgiveness of their sins, sanctification of their hearts, and inheritance among the sanctified? He is even the same that I have mentioned unto you already, when the Father said unto the Son: "I will give thee a Light of the Gentiles, and a Covenant of the people;"—unto Him who saith of Himself, "I am the Light of the world;"

* Acts ix, 15, 17, 20. xxvi, 16, 17, 18.

(7) Never were there more works of darkness in Christendom, than at the present time. And what are these works of darkness, but Satan transforming himself into an Angel of Light? It is Antichrist that has produced them. (Sermon II, North Meeting, p. 24.)

—unto Him who is the Word of God, the true Light which lighteth every man that cometh into the world; —to the true and Eternal God, who is that Light. This is the sum of the Gospel, and of the mission of the apostle and of all the apostles of Christ in that day, and of every Gospel minister now, and throughout all generations; that all mankind, believing in this Light, and being turned unto Him, may have remission of sins, and inheritance among them who are sanctified through faith in Him; without which faith, turning, and sanctification, there is not, nor ever was, or shall be, any such inheritance, by any soul who hath known the visitation and manifestation of it, in any measure, and rejected it.(s)

This Light hath shined in darkness from the first lapse of mankind, and doth still shine there, and ever will, throughout all ages. *Man, in his natural state, is, in comparison of this Light, but darkness.* This is that darkness of which the Son of God gives this caution: "Take heed therefore that the Light which is in thee be not darkness. If the Light that is in thee be darkness, how great is that darkness!" It is even total darkness. The natural mind, with all its reason and faculties, is but darkness, with respect to the knowledge of God, or the things of God pertaining to his kingdom, according to the apostle who said to the believers in that day: "Ye were some time darkness, but now are ye Light in the Lord.* Walk as children of Light." Again said the Lord Christ unto his believers and followers in that day: "Ye are the Light of the world."† And this is still the same in all that dwell in the Light and Life of the Son of God, in every age of the world.

We may see the great change then that is made

* Ephes. v, 8.

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ELIAS HICK'S CODE.

(s) I trust that I have seen in that light which doth not deceive me, that all the sin in the world is created by Man, and therefore that he must suffer it all, in order to learn the better way.

(Sermon II, North Meeting, p. 23.)

in mankind by turning from *Satan, the Prince of the Power of darkness*, and from mankind themselves, *who are by nature in that darkness*, unto the Son of God, who is that "true Light, which lighteth every man that cometh into the world." He is always in the world a witness for the Father against the world, and the sins and corruptions of it; a reprover and condemner of the world, until they believe in Him, turn unto Him, and repent, and forsake the evil of their ways, themselves, and *the evil One*: (t) and then that Divine Light shineth into that darkness—the blind eye is opened—the deaf ear is unstopped—and mankind behold the beauty of the Lord in holiness and in truth, and hear the sure voice of salvation by Him.

To open the blind eye, &c. This is the work of the ministry which God Himself is the author of, who are raised up and qualified by the Word of Truth working in them to that end, and by no other way. And though they preach Christ the Light of the world, in the demonstration of his Spirit and Power, and those truths and doctrines which tend to the opening of the eyes of the understandings of mankind, yet still it is God Himself who worketh this great work, where it is wrought; his ministers are only co-workers with his Holy Spirit therein, or as feeble instruments in his hand, by whom He Himself bringeth to pass so great works and salvation; as the apostle saith of the redeemed in that day: "We are his workmanship created in Christ Jesus unto good works."*

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Who are the devils? Apostate men and women who go contrary to God. They are all devils. Every thing that is in opposition to the will of God is a devil.—And that devil is in us all, as sure as the kingdom of God is in us, so sure the devil is in us. Were you ever tempted by any devil but one in your own souls? No, you never were. (Sermon XI, Trenton, p. 293.)

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nameth this wonderful, powerful Name, then shall every knee bow, and tongue confess unto Him, the Judge of the world, either in a day of visitation in mercy to life eternal, or in condemnation unto punishment.

Now the Lord Jesus Christ, having a real human body, subject unto death, as ours are, (x) He was crucified therein, according to the Scriptures, *as a propitiation for the sins of the whole world*, declaratory of the love and mercy of the Father to mankind universally, who sent his Son into the world, *not to satisfy a vindictive justice*, as that which is of man, which exacteth the utmost farthing, or else no satisfaction or forgiveness; but in the will of the Father, *who sent him in love*, to declare his love, goodness, and mercy, and *forgiveness of sins unto all mankind, upon condition of faith in his Messenger*, and repentance from dead works: "I will have mercy and not sacrifice."*

But though the human mind, of Christ was separated from his body upon the cross, and so remained for a time, which is the common death; yet the word and mind were never separated from the time of their first union, nor ever can be, for then the whole Christ must have been dissolved and ceased; and the same Word, in the same human mind, resumed, the same human body; as saith the Lord Jesus: "No man taketh my life from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment I have received of my Father."†

And as the separation of the mind and body is the natural death, even so is *the separation between the soul [of man] and the Divine Life of the Son of God*,

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(y) Although we have sinned and lived in the gratification of our own will and carnal desires, yet if we call on the Lord in humiliation, in sorrow, and distress, he will hear and be gracious to us. Let us then be willing to say "Gracious God, pardon my transgressions, and I will surrender up myself to thy holy will and disposal. Let me be the clay, and thou the potter. Make me what thou wouldst have me to be. This is the condition we must all come down to. *It is the sacrifice of atonement*, that we must all make to God Almighty. (Sermon V, Germantown, pp. 103, 4.)

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with *Me* in Paradise;" from which we may receive great instruction.(2)

First, that at what time soever man believeth in the Son of God, confesses his sins before Him, and repents, he shall have mercy and forgiveness; and, if he perseveres in faith and obedience, shall have a place of rest and divine pleasure with the Lord for ever.* And seeing that *Christ* was that same day in *paradise*, and the thief there with Him; when the body of *Christ* lay in the sepulchre till the third day after, and the body of the thief was broken upon the cross, after the manner of criminals in that part of the world in those days—*what was that Me in Christ*, and that *thou* in the thief, which were in *paradise* that same day they were crucified? It could not be in the bodies, and it is impossible that saying could fail: we may therefore learn thereby—

Secondly, that *the union of the Godhead and manhood of Christ, was not dissolved or separated, by the death of his body, but remained perfect notwithstanding.*

Seeing then, that the union of the divine and human natures constitutes one Christ and Saviour, the Lord Jesus remained to be that Saviour, after the death of his body, and whilst it remained in that state, as well as before, and since; and so will remain to all eternity.

Thirdly, that though the body of the thief was dead, yet the mind was at the same time with Christ in a state of salvation, divine pleasure, and glory; and so will remain for ever. According to that saying of the Lord: "I am the resurrection, and the life.* He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth

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(z) Oh! that we were willing-hearted, and then he would do wonders for us. We read of the mighty miracles of Moses, in bringing the children of Israel up out of Egyptian bondage; and the miracles of Jesus Christ, but they all sink into nothing, when compared with what he works in the immortal souls of the children of men, when we gather inward to the power of God in our own *souls*. Here are miracles as much above these, as heaven is above the earth!

What were Moses's miracles upon the children of Israel, when compared with the importance of one single soul? One soul is worth more than all the external carcasses of the Israelites! (Sermon VI, Abington, p. 147.)

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First, that at what time soever man believeth in the Son of God, confesses his sins before Him, and repents, he shall have mercy and forgiveness; and, if he perseveres in faith and obedience, shall have a place of rest and divine pleasure with the Lord forever.* And *seeing that Christ was that same day in paradise, and the thief there with Him; when the body of Christ lay in the sepulchre till the third day after, and the body of the thief was broken upon the cross, after the manner of criminals in that part of the world in those days—what was that Me in Christ, and that thou in the thief, which were in paradise that same day they were crucified?* It could not be in the bodies, and it is impossible that saying could fail: we may therefore learn thereby—

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—unto Him who is the Word of God, the true Light which lighteth every man that cometh into the world; —to the true and Eternal God, who is that Light. This is the sum of the Gospel, and of the mission of the apostle and of all the apostles of Christ in that day, and of every Gospel minister now, and throughout all generations; that all mankind, believing in this Light, and being turned unto Him, may have remission of sins, and inheritance among them who are sanctified through faith in Him; without which faith, turning, and sanctification, there is not, nor ever was, or shall be, any such inheritance, by any soul who hath known the visitation and manifestation of it, in any measure, and rejected it.(s)

This Light hath shined in darkness from the first lapse of mankind, and doth still shine there, and ever will, throughout all ages. *Man, in his natural state, is, in comparison of this Light, but darkness.* This is that darkness of which the Son of God gives this caution: "Take heed therefore that the Light which is in thee be not darkness. If the Light that is in thee be darkness, how great is that darkness!" It is even total darkness. The natural mind, with all its reason and faculties, is but darkness, with respect to the knowledge of God, or the things of God pertaining to his kingdom, according to the apostle who said to the believers in that day: "Ye were some time darkness, but now are ye Light in the Lord.* Walk as children of Light." Again said the Lord Christ unto his believers and followers in that day: "Ye are the Light of the world."† And this is still the same in all that dwell in the Light and Life of the Son of God, in every age of the world.

We may see the great change then that is made

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ELIAS HICK'S CODE.

(s) I trust that I have seen in that light which doth not deceive me, that all the sin in the world is created by Man, and therefore that he must suffer it all, in order to learn the better way.
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with *Me in Paradise;*" from which we may receive great instruction.(z)

First, that at what time soever man believeth in the Son of God, confesses his sins before Him, and repents, he shall have mercy and forgiveness; and, if he perseveres in faith and obedience, shall have a place of rest and divine pleasure with the Lord for ever.* And seeing that *Christ was that same day in paradise*, and the thief there with Him; *when the body of Christ lay in the sepulchre till the third day after*, and the body of the thief was broken upon the cross, after the manner of criminals in that part of the world in those days—*what was that Me in Christ*, and that *thou in the thief*, which were *in paradise that same day they were crucified*? It could not be in the bodies, and it is impossible that saying could fail: we may therefore learn thereby—

Secondly, that *the union of the Godhead and manhood of Christ, was not dissolved or separated, by the death of his body, but remained perfect notwithstanding.*

Seeing then, that *the union of the divine and human natures constitutes one Christ and Saviour, the Lord Jesus remained to be that Saviour, after the death of his body*, and whilst it remained in that state, as well as before, and since; *and so will remain to all eternity.*

Thirdly, that though the body of the thief was dead, yet the mind was at the same time with Christ in a state of salvation, divine pleasure, and glory; and so will remain for ever. According to that saying of the Lord: "I am the resurrection, and the life.* He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth

* John, xi, 25.

(x) Oh! that we were willing-hearted, and then he would do wonders for us. We read of the mighty miracles of Moses, in bringing the children of Israel up out of Egyptian bondage; and the miracles of Jesus Christ, but they all sink into nothing, when compared with what he works in the immortal souls of the children of men, when we gather inward to the power of God in our own *souls*. Here are miracles as much above these, as heaven is above the earth!

What were Moses's miracles upon the children of Israel, when compared with the importance of one single soul? One soul is worth more than all the external carcasses of the Israelites! (Sermon VI, Abington, p. 147.)

in me, shall never die." From hence we may clearly infer, that though the natural man be ignorant of the life of Christ, and dead to all sense of the knowledge of God, in trespasses and sins, *yet by faith in the Son of God, who is the resurrection and life eternal, he shall be raised in this world, into the sense and enjoyment of that life, be united with it, and continuing to believe therein, shall never die with respect to that life; he shall not be separated from it any more, but shall live with God and the Lamb therein for ever, though his body shall die:* for this saying of Christ cannot be understood to relate to the temporal life or death of the body.

The doctrine of a spiritual and eternal life, by Christ who is that life, thereby established; is further illustrated by what Christ said to the thief upon the cross as above; and that *the minds of men are united unto Christ, by the invisible work of regeneration, and by Him unto the Father, as Mediator of the new and everlasting covenant of light and life, (a) and die no more for ever, though the earthly houses and tabernacles, their bodies, be dissolved and be no more.*

But as the body of Christ was raised again, *by the same Divine power, by whose holy influence it was formed or begotten of the Virgin,* and the same human mind thereunto re-united, as the Scriptures testify, *and ascended as they likewise declare;* some in this last age, apostatizing from the truth and light of the Son of God in themselves, after they had been once enlightened thereby, and being ignorant of his humanity, with respect to his human mind, have opposed his bodily appearance to his spiritual; saying, "His light within (or in man,) is not sufficient for "salvation, without something else;" meaning the

(a) It is this spirit and wisdom of God displayed in the children of men that is *the Saviour of men*. (Sermon IV, Green street, p. 78.)

body of Christ only, as if that were the whole humanity of Christ, not regarding his soul; raising also curious and presumptuous questions, about the body of Jesus, as Satan of old about the body of Moses, not for promotion of religion and edification, but for strife, debate, envy, and mischief: asking us if we believed, "That Christ is now in heaven, glorified in the same body that he had on earth, and therein sitting on the right hand of the Father?"(b)

This they intended as a test of their own forming, concerning the truth of our faith in Christ: To some of whom I have answered, though we believe whatsoever is written of Christ in the Holy Scriptures, yet *we do not presume to take upon us to determine concerning the mode of the being of that body in Heaven, it not being declared in the Scriptures; only that it ascended out of the sight of those who saw it ascend, and much more is it out of the sight of them who did never see it. Neither could those busy-bodies, and untaught querists, conceive any idea of it, much less transfer any adequate notion of it to any other; but thus much the Scripture saith, "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all Heavens, that He might fill all things."** *Seeing Christ ascended in his bodily appearance, (of which the apostle here writeth,) and filleth all things, how can He remain in the same manner of existence? A circumscribed and material body, as that of Christ was, cannot fill all things, and retain a corporeal mode.*

* Ephes. iv, 9, 10.

(b) The Comforter in our own souls was *never revealed any where else*. It was *never seen with mortal eyes*. (Sermon IX, at Middletown, p. 242.)

This put all such as I met with in those days, on this subject, to silence; and our doctrine was by many brethren maintained, that Christ being God, and the Word of God, and the true light which lighteth every one that cometh into the world, and clothed with his true humanity, and inseparable from it, He is altogether sufficient for the salvation of all mankind, without any thing else, or further knowledge of his holy body than what the Scriptures declare; (c) *He having done and suffered therein whatever was appointed Him of the Father, and so far answered the end of its being and preparation.* And that He is the same Saviour, and altogether sufficient, in his inward appearance, without that body (where and in what manner soever the same now exists) is clear, where it is said, "Wherefore lay apart all filthiness, and "superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your "souls."

Then, as the evangelist said, such of the sons of men, who believed in Christ, as He is the Word of God, and is God, came to be the sons of God; not by generation, nor *the traditions, impositions, and inventions of the wisdom and wills of men, by which they make the commandments and establishments of God of no effect to themselves and to others;* (d) but as they believed in the Word of God, the true light which lighteth every man that cometh into the world, by the effectual operation of the measure of grace received by faith therein, even in Him, out of his fulness, in whom it pleased the Father that all fulness should dwell. So that *it was not any thing of their own acquiring, by any abilities of theirs, that they believed in*

(c) The Comforter is *no where to be found* but in our own souls: *all the means of man's salvation* are comprehended in him, which is the light within him, and *God within him*: For *there must be a portion of the Creator in every thing that is created*. (Sermon XII, Trenton p. 311.)

(d) We are so attached to outward things that we have gone to the book, and when we read it, we did not turn in, to search by the life in our understandings, to be informed of its true meaning; but we have undertaken, by our own power, to interpret it; and thus instead of its proving a blessing, it confounds and divides Christendom into thousands and thousands of sects and professions. (Sermon I, Mulberry Street, p. 9.)

It wants only a moment to see that all Christendom are going in direct opposition to the Scriptures. There is not a soul of them hardly going right—speaking in a general way. (Sermon III, Western Meeting, p. 49.)

Him; but they were made sensible of the Word of reproof, by its own actions and motions in their hearts, manifested there, as the immediate object of their faith, wherein believing, and being thereby sanctified, they then became sensible, by blessed experience, of the flowings of his divine love, virtue, and power. As in the case of the distempered person who secretly believed in Him, (yet durst not own it, as if she meant to steal a cure from Him,) that if she could but touch the hem of his garment, she should be whole and He said: "There is virtue gone out of Me."

Again; we may observe further upon this passage, concerning the penitent thief upon the cross, that this *thou* of which Christ spake, which the same day should be with the soul of Christ in paradise, in a state of salvation and divine eternal pleasure, was *the mind, the soul of the man, and not the body*, from which it followeth, that the mind is the man, without his earthly tabernacle, and that himself is *a spiritual body, into which is breathed divine eternal life, by Jesus Christ, the second Adam, as He is the quickening Spirit, the Lord and giver of life eternal, to all that believe, and follow him, in the way of regeneration.*

The heart and mind of mankind, even in this life, is capable of a good degree of divine consolation and pleasure, in a state of reconciliation with God through Christ, and in faithfulness to known duties; as many in this age, by happy experience through the grace of God, do know; and so remaining unto the end, are sure of entering into the fulness thereof, as soon as they depart out of their earthly bodies; their minds themselves remaining spiritual beings, alive by the life of Christ for ever.(e)

(e) I am no sectarian. I want to banish all such distinctions out of the world. I am sure that if we come to this holy principle all the names of Balaam [Baalim] would be banished and forgotten and never heard of more. (Sermon IV, Green Street, p. 76.)

It is to be feared that a great share of the world's religion, of every name, is a religion of education. The children learn it from the parents. They are brought to it by external means, and as long as this is the case, they will be like children in their leading strings, not able to walk alone; and must depend on being led about by their parents, while they are in this minority. But when they come to grow up, and be men and women, and have strength to walk alone, then it becomes their duty, and business, to work for their living, and no longer depend on the parents; because every generation ought to take care of themselves.

During all this time that we are getting external knowledge, we are, in a spiritual sense, in leading strings, like children, who cannot walk, or go alone. Here we are bound by these leading strings. And if we are enquired of concerning our faith, or religion, what do we say? Why, my parents did so. My tutor did so. The book tells me so. And while this is their only religion they are children, they have not come to be men and women; they have not put away childish things—For every one when he is grown up to age has the same rational spirit; and even children, sometimes have it with greater power than their parents. Then they are no longer children, but are at liberty to act as freemen.

So it must be in a religious, and spiritual, sense.

Every thing we learn from our parents, or from the writings of our predecessors, whether one hundred years ago, or eighteen hundred, it makes no difference. It is all the same thing; if we are under the necessity of applying to them, for the evidence of our religion, we are still in leading strings, and are therefore children; of course we have not cast off childish things. (Sermon IX, preached at Middletown, p. 220, 1, 2.)

Oh! that I could persuade you to give up all your old religions that stand in the letter. I make no distinction. For all religions that stand in the letter are alike. (Sermon V, Germantown, p. 54.)

And that it may be so with this whole audience, now, and to all eternity; is my sincere desire, and prayer to the Lord God; who hath thus *mercifully invited all mankind to*

Look unto himself, and be saved.

Amen.

APPENDIX.

A SERMON preached by *GEORGE FOX*, at a General Meeting held at *Wheeler Street*, in *London*, on the first of the fourth month, 1680.*

BLESSED be the Lord God of heaven and earth! who hath preserved his people to this day, and hath given us this blessed opportunity, that every one may be sensible of his mercy, and may feel the blessed power and spirit of life and glory!

God placed man in a blessed habitation, in the beginning—in a blessed and happy state. He taught him how to serve God, when he made him, and made him good, and blessed him, and made him perfect, and set him in dominion over all the works of his hands.

* The meeting in Wheeler Street has been long since discontinued. See it mentioned in Fox's Journal, 3d Edition, p. 564, (under date 1683.) "Being come to London," says G. F. "I went to the meeting at Wheeler Street, near Spital Fields; which that day proved very large; and a glorious, blessed meeting it was: for the Lord's power and truth was over all; and many deep and weighty things were opened to the people."

No mention is made, in the Journal, of his being at Wheeler Street, at the date of this sermon: but it appears that he was at that Yearly Meeting: "To which," he says, "many friends came out of most parts of the nation, and a blessed opportunity the Lord gave us together; wherein the ancient love was sweetly felt, and the heavenly life flowed abundantly over all." (p. 543.) See also Shewell's History, 3d Ed. p. 462.—Editor.

And not only set him in dominion, but bid him have dominion and keep dominion. God said unto them "Have dominion:" he did not say "Do *thou* have dominion—without thy wife;" but he said to *them* "Have dominion"—to *them*, "Be fruitful." And to *them* all was blest and good, and *they* good also.

Here was a blessed concord and amity. Man was blessed, and so was woman, and all things blest unto them. Man was perfect. God is perfect. All that he made was perfect. God is holy, and pure.—How came the loss then? Why by the Serpent. He said —'What he?'—An Enemy, Satan, an adversary to man's prosperity, a Devil, a destroyer. He came after God Almighty made man and woman, and had blessed them above all the works of his hands; and set them in paradise, his garden of pleasure; and gave to man liberty to eat of every tree of the garden freely, excepting the tree of knowledge. "In the day thou eatest *thereof* thou shalt die."—Here God taught man, and limited him from this tree.

Now this Serpent, Adversary, Enemy, Devil and Destroyer, he came to the woman first. The Serpent said to the woman, "Hath God said, 'In the day ye eat thereof ye shall die?'" When he had got the woman—that was a rib of man—then man entering into the temptation also, they both lost the blessed estate, the concord, and the dominion. Adam and Eve had dominion over all that God made; then very well might they have [had] dominion over him that was out of the truth. "In the day thou eatest thereof thou shalt die" saith the God of truth. "In the day ye eat thereof ye shall not die" saith the God of the world, that is out of the truth. Oh! false liberty. Here came the false liberty. The Serpent's doctrine is contrary and opposite to God's. Now man, whom wilt thou believe? thy Maker who created thee, in his own image, and clothed thee with righteousness, and holiness; or the Serpent, the Adversary?

So man did eat—the eye out—the ear out, at last—the mouth went out too: But before they came to this, there was a farther

thing "Ye shall be as Gods"—high—up higher; puffed up above their condition. Now how much higher would they be, than to be in the image of God, above all things that God made? "You shall be as Gods, knowing good and evil." So see the Serpent's doctrine, and his text. He did not make this his text, "Be fruitful and multiply, and have dominion, &c." He did not make any of God's commandments his text; but he made *that* his text, which he thought would destroy them—kill, and destroy them.

So, after a time, you see, the eye went out to the tree, thinking to be made wise. But here was another wisdom gone into, beside that wisdom [which] Adam had, to know all [things] that God made, and to give names to them. So they got *this wisdom*, by which the world knows not God.

Now after Adam and Eve had eaten, they were naked, and hid themselves, among the trees of the garden. Then they heard the voice of the Lord God, in the cool of the day, "Adam, where art thou? While thou kept'st in my image, thou wert my friend (as Abraham was called God's friend) Where art thou now, Adam? Hast thou eaten of the tree?"—"The woman gave me."—"Woman—what sayest thou?"—"The Serpent beguiled me."—Then God passed sentence upon them.

So here you see Adam died; Eve died, according to God's word. They did not come to be as Gods, according to the Serpent's word, but *he begat a wisdom*, by which, in process of time, they knew not God. And here came the lamb to be slain, from the foundation of the world. (THOUGH THERE BE MORE IN THAT.) Man and woman came to be driven out of the garden, and a flaming sword placed every way, with two edges, to keep the way of the tree of life. So every one must come through this two edged flaming sword, before they can come into the paradise of God again. They must know this sword to cut down the transgressing life, and earthly wisdom, and to burn it up, before man can come to inherit life. And this I knew by experience, before I went out

to declare the truth; as it is said, "He that overcomes shall inherit
"all things."

So here Adam died, and Eve died. Thou mayest say, 'They
'did live, and they had children. How could they be dead, and
'have children?'—Yes, inwardly dead. 'What died they from?'
From the purity, holiness, innocency, pure and good estate, in
which God placed them. So Adam died, and Eve died; and—all
died—in Adam. Sad words! All are baptized into the death of
Adam, into death [or separation] from God, by their unclean spi-
rit:—'Baptized? What is that?' Plunged into Adam's death, and
imperfection, and darkness. Here all are baptized into Adam's
death.

Now it is said, "the seed of the woman—" *not the seed of the
man* (for the woman was first in the transgression) "shall bruise
"the Serpent's head." Now the Serpent was got [to be] head in
man, and not God, for he was gone from God, and his ordinance
"The seed of the woman shall bruise the Serpent's head." This
was the first gospel promise, which all the faithful did believe in—
hope in, that this should come to pass. Therefore you see the
apostle, in the 14th of the Hebrews, reckons up Enoch, Abraham,
Abel, [who] died in the faith, not receiving the promise; that is,
the seed was not come. But to us, and in our day, the apostles'
day, the seed did come, that inherits the promise. And the saints
in the apostles' days enjoyed the seed, that was come to bruise
the Serpent's head.

And by faith in this seed, every age had access to God, and
came a-top of the Serpent's head. And so *through Christ* we are
reconciled to God, and therefore he is called the Rock of Ages.
And Abraham saw his day and Jacob saw his star; and the Rock
that followed Israel was Christ. So "the Seed" came, in the days
of the apostles—"A virgin shall conceive a son, &c."

The apostle said, "I permit not a woman to speak in the church,"
but the law did not keep down Deborah, and Huldah (though there

be a distinction between good women, and bad women. The apostle saith, "I permit not a woman;" yet he appointeth Titus to ordain *Elders*, and the *Elder Women* might be teachers of good things. So he ordains the elder women; then he did not stop them. So the elder women must teach good things: That is their duty, incumbent upon them. So it must be in every family. *Have your children in subjection*. Men and women are to train up their children to walk in the new covenant, as the Jews did in the old covenant, so that they may be plants of God, round about the table; all growing up to the praise of the pure God. So here is the particular service of every man in his family, and every woman, in her family. So going through this in your families, you grow in truth, in life, and in all sobriety, and righteousness, and purity. So first here is a duty in families, then the care of the church of God. Then, fathers and mothers in Israel, which comes further than fathers and mothers, in a family.

What is Jacob? He was a supplanter. He supplanted Esau, the first birth. So every man and woman must first know a supplanting [of the first nature] in themselves. Afterwards he was called Israel, a prince of God, and had power with God—and was a prevailer with man. So here you are children of a prince—a prevailer with God. Now it is from this seed of the woman, that you have your wisdom; for your particular exercises in your families; and for your more general service in the church of God. The seed of the woman. This was the gospel to Abraham. "In thy seed all nations shall be blessed." So all nations shall come to the blessing of this seed. *This seed is Christ*, that was promised to break the Serpent's power.

This seed is come (*glory to God forever*) *born of a virgin*. The seed of the woman (*who suffered, and tasted death for every man, that was, and is, in death*.) So when Christ was risen, the woman, that was first in the transgression, the woman went first, to declare the resurrection out of death, out of the grave. "Now,"

they said, "certain of our company came, and told us, 'He was risen.'" Certain women. They were disciples, learners, and followers of Christ. This seemed as idle tales; but, when they came into the belief of it, male and female believed. So both are one in Christ Jesus, and *all can praise God together*.

So here is the resurrection and restoration of man up again into the image of God, Christ, who bruise the Serpent's head (that defiled man) and sanctifies and renews up into the heavenly image, that Adam and Eve were in before they fell; here men and women come to be meet-helpers, not as it was in the fall: the woman was first in the transgression, and then Adam was set over the woman. Now here is unity, here the head-ship is in Christ Jesus.

Now the Serpent said Adam and Eve should be as gods, if they would eat. They did eat, and did not become gods, as the Serpent said. In process of ages and times, we see the Serpent set father Adam's sons and daughters to make gods. He told father Adam and mother Eve they should be gods. In process of time, he put them upon making of gods of wood and stone, and molten and graven images. Yea the Jews were so foolish, after God brought them out of Egypt, that they took the jewels, and things they brought with them, and made them a god; therefore take heed of that which ye brought out of spiritual Egypt, that ye make not a god of it, and fall down in your hearts, and worship it—Aaron took the jewels and made them a god; and the people were naked. So Adam and Eve, when they had transgressed, were naked, and they sewed fig leaves together, to make them aprons. So God found them making aprons, like all the religions in the world, in transgression, they are stitching or sewing one thing or other together, to make them aprons. So when Christ came to the Jews, they cried, "What must we do? What shall we stitch, and sew together, to make a covering? as father Adam and mother Eve did."—Nay—This is the work of God, that we believe

on his Son, whom he hath sent; who came to destroy the Devil, and all his works, and take off your covering, which you made—that you might be brought up into the image of God, as before the fall.

Now, how are those called christians, and others, stitching, and making covers; but they must come to judgment, and come through condemnation, and know the spirit of burning to burn off the false covering; for, “Wo to them that cover with a covering, and not “of my spirit,” saith the Lord. So they will be all found naked, *without this covering*. Therefore let them give over stitching, and come to Christ, by his light, from whom they have the heavenly clothing, the fine linen which is the righteousness of saints.

So father Adam, and mother Eve, instead of being gods, and being made wise, *they made gods*, and bowed to them, and so lost their wisdom, and learning, and understanding, *which they had*. This was the work of the Serpent. The living God never set them to make gods. But, ‘What is this to us christians? The Jews ‘made gods, and the Devil told Adam and Eve, they should be ‘gods. What dost thou tell us of such a story?’—(Much I could say as to this.) These outward Jews all went from the law of God, and his spirit, in their own hearts. Now Adam was naked, and the Jews naked, when they went from the command of God. So the christians began to be naked, when they went from the spirit and power of God, the grace which the apostles were in.

Now, in process of time, we see how those called christians are degenerated, and gone into image-making, and making bodies of Christ. Now it is written in the scriptures, and spoken by way of prophecy, “In the volume of the book it is written of me, ‘Lo I ‘come, to do thy will, O, God. A body hast thou prepared me.’”—‘How can he come in the volume of the book?’ Christ Jesus in the volume of the book of promises, of the book of prophecies, of the book of types and shadows?—“A body hast thou prepared me.”

Now the question I would put to them called christians is, whether or no this body was sufficient to do God's will, in the days of the apostles—Whether it be sufficient to do his will in this day; and is the same as it was? Now if it be the same as it was; if you'll grant me this, what have you been doing, that have made Christ so many bodies, and have made hosts, gods, and christs, a body of bread and wine; and whoever will not bow to it, and receive it, must be burned. And the Jews outward, when they went from the commands of God, they made gods, and worshipped them.

So let all christians see they stand clear in these things. "A body hast thou prepared me to do thy will in." So he did not leave them to prepare a body. And if that body were sufficient, what will become of all the body-makers and image-makers? "Now Christ he is the same to-day as he was yesterday. Yea and forever, and to all eternity." Can we get any farther?—Then come up to the seed that is blessed, that lives and reigns over all, for ever. Now the Devil will confess that he *was*, but not that he *is*; but *Christ is revealed in the hearts of his people*, being ingrafted into him, he is their treasure of wisdom and knowledge. And the apostle John saith, "He who *was, is, and will be*, to all eternity."

Now when Christ came, according to the promises, prophecies, figures and shadows, John went before, a forerunner, he prepared the way. And, before Christ came, said John, "He that cometh after me is greater than I. He is preferred before me." He was greater in his birth, greater in his baptism, greater in his miracles, and greater in his death.—*Who tasted death for every man*; so did not John. Now in Adam all died, and so were plunged into his death, and imperfection, [then] comes Christ, the second Adam, of whom it is said, "He shall baptize you with fire, and with the Holy Ghost." People have been baptized with a foul, unclean spirit, an *unholy* ghost, in old Adam. Now people must be circumcised, and put off the body of death and of sin. For Adam and Eve had no body of sin and death, before transgression,

but this came in by the Serpent. Now here is the baptism of Christ by fire, this holy spirit, to put down the foul spirit, and power, that is got into man, which fills him with chaff and corruption. This baptism destroys him, and his work in man, and burns him up, and his chaff, with fire.

So men and women have had this chaff in them, with which the god of this world hath fed them. Now every one must know this baptism, with the spirit, before they can come up into the garden in paradise again. Every man and woman must know this, without book, in their own particulars. Here humility and lowliness, and quietness, is known. Here is work enough for every one, in his own house, to come to.

Now after Christ was come, saith he "Moses was faithful as a servant in all his house." He went no higher: the Son is over his house in the new testament; and to distinguish between these two covenants, these two testaments and houses, Moses's house, and the Son of God's house, whose house ye are. Come—is there any tithes in your house?—Nay it is in the servant's house. Our priest in the New Testament, made higher than the heavens, *he* came not after the tribe of Levi, but of the tribe of Judah. There is no tithe in our *Son's house*, the tithes are in Moses's house. They had a priesthood of the tribe of Levi in the Old Testament. Now in Christ's house, in the New Testament, they are called a Royal Priesthood, not *a tribe only*, but *all*. What saith Moses in the Old Testament? "The priest's lips shall preserve the people's knowledge:" Well said, Moses! What sayest thou now in the New Covenant: "I confess the law served till the seed came." What seed is that? Christ is the seed of the woman, "Christ the high priest, made higher than the heavens." He may well call it the New Testament. The old priesthood had its pulpits, and tithes, for they were to have no lot of the land; therefore if thou bringest not thy tithes into the store-house, thou art to be cursed. Very well, Moses! very well, Old Testament! But thou professor

of the New Testament, thou wilt cast me into prison, and spoil my goods, if I give thee not tithes. Methinks the curse should serve the turn! This is below the law. If thou wilt curse, go thy way, there's an end! Thou, priest, dost thou believe the Old Testament? If thou impose a curse, I tell thee, Christ became a curse, and redeemed us from it.

The New Testament holds forth a high priest, made higher than the heavens. Thou art a priest made after the order of Aaron; but Christ Jesus is come, who is "a high priest not after the law" of a carnal commandment, but after the law of an endless life." And under the law, if I pay not my tithe, I go under the curse. But we are not under the law, but the new covenant of grace. Well might the apostle call it the new covenant. For while Moses was read, the veil was over the heart. Christ is come, and he hath set up his temple: [there] Christ said the [outward] temple should be thrown down; not one stone left upon another. And Stephen said, "The Most High dwelleth not in temples made with hands." Again (Acts 17) Paul comes forth: "The Most High," saith he, "dwelleth not in temples made with hands;"—"What; were not the Jews to pray towards the temple in their captivity? and did not Solomon make a large prayer? and was not Daniel an honest man, and did not he pray towards Jerusalem?" Now this was well till Christ came, who is come to fulfil these things. But what saith the New Testament? "Your bodies are the temples of the Holy Ghost," and God and Christ will dwell in you. Here is praying in the spirit, in this temple. Singing and praising God in the spirit. Here is the New Testament, *not according to the Old*," "I'll put my law in their hearts."

So now, come to make a distinction. In Moses's house there is an outward temple, altar, priest, and Jew. In the New Testament, in the Son's house, there is *the Jew in Spirit*, the temple of the Living God. So now the Lord saith "I will make a new covenant, with the house of Israel and Judah, not according to the

"old, when I took them by the hand, and led them out of Egypt. "I will write my law in their hearts. *And here is the New Testament.* In the Old Testament thou must bring thy offerings to the priest, and he was to circumcise the children, and his lips were to preserve knowledge. In the New Testament Christ ministereth circumcision, and he circumciseth by his spirit, and *cuts off the body of sin and death*, got up in the transgression, *which must be cut off*, before Christ present man and woman perfect to God.

In the Old Testament the offering of the blood of bulls, rams, and goats,—in the New Testament *the blood of Jesus Christ*—And under the law it was death to eat the blood, "Either thou must spill it on the ground, or offer it on the altar," for that was *the life of the clean beasts, that went for the sins of the people: So the life of Christ*, the spiritual man, the second Adam, *goes for man*. In Adam all are dead, and "except ye eat the flesh and drink the blood of Christ the son of God, [Ye have no life in you;]" for by eating came death, and by eating comes life again—if ever a man have it. Moses sprinkled the blood, *the life*, upon the people. Hath Christ given you *his life*? give your lives to him. The blood of the lamb without spot, *Oh, the weight of it!* Few understand, or know, or come to the sense of it. Here is the blood of the new covenant. Now drink this blood—that is life.

Now to come farther, what saith Moses? If there be a difference between two, you must go to the high priest, he puts the oath to you, [and] if you be not subject to the high priest it is death. So now this oath is put between you two, and this ends the strife. Now what saith Moses? "Thou shalt keep thy oath." This is the servant. What saith the Son? Is there any *swearing* in your house?—Nay Christ who is the truth itself, the life itself, he is come. So there is no swearing in his house, for he saith "Swear not at all." Have you any *order* in your house? Yes—the order of the gospel, from the Prince of Life (all living glory, and honour, and praises to his name.) We are of the Son's house. *How hap-*

py had it been if all had kept here, in the Son's house!—Have you any *tithes* in your house? No—"freely ye have received, freely give." Go without bag or staff—Now see *what family* ye are of! But I hope you *observe days*, and times, and feasts, don't you? "In Moses's house we did observe these things, till Christ came." "But what day do *you observe now?*"—The everlasting day, the day of Christ Jesus!

Some there were, in the apostles' days, that came to the Son's house, and then they went to observe days, which made Paul say "I am afraid of you that I have laboured in vain!" What's become of all poor Paul's labours in Christendom—that observes days!

Now Moses he made servants, he could make no higher than he was: the son of God he makes sons. To as many as believe, he gives power to become sons of God; a royal priesthood, offering up spiritual sacrifices to God, who is a spirit. They offered the *natural*, in the Old Testament: in the New, they offer the *spiritual* sacrifice.

So in Moses's house you had a carnal sword, and weapons of armour, but have you this armour and carnal weapons in the Son's house? What armour have you there?—"Our armour is spiritual, our weapons are spiritual, not carnal, but mighty through God to the pulling down of strong holds." So the weapons are spiritual, as Paul saith. And was not Paul of the Son's house, think you? "We are come," say they, "to the Son's house. We are come to the New Jerusalem, the Jerusalem that is above, the mother of us all, to Jesus, the Mediator, and to God the Judge of all." Here is the Son's house, the heavenly Jerusalem. Have you a temple in your Jerusalem?—"Yes, the Lord God Almighty and the Lamb is the temple, and the Lamb is the light of this temple. Here needs no sun, no moon, *here.*" So now here is a distinction, between the new covenant, and the old; and [you] have a distinction to know what family you are of, and so become sub-

stantial, and grounded in the Spirit of light and life, in Christ Jesus, the Rock of Ages.

Many great and weighty things might be spoken as to this, but there is a veil of darkness and prejudice over the hearts of the people, which hinders the opening of these things. So all keep in the New Testament, in the grace, light and power of God; in the heavenly unity; where the Devil cannot come. So there is Jerusalem from below, and Jerusalem from above. Christ is the one offering that puts an end to the outward offerings. He is our offering and our sacrifice, that tasted death for every man; and so baptizeth them with his Holy Spirit, and not only so, but plunges down the foul spirit, wherewith people have been baptized into Adam; and bruise the head of the Serpent, which has gotten into man and woman, by transgression.

Now while Moses is read there is a veil over the heart.—“What veil?”—outward offerings and sacrifices, is a veil; and tithes, swearing, and observation of days, and the priest’s lips, a veil. But now this veil of figures and shadows is done away by Christ. The veil has been over all nations. It hath been over the Jews. Now thou art come to the new covenant, *not according to the old*; and come to see the old done away, and so [art] come to see Jesus Christ, with open face, to the glory of God, “who was glorified with the father, before the world began;” and so thou comest to be changed from glory to glory, till thou comest up into the image of God. So thou comest to see, not only the veil of worldly corruptions done away, but the veil of Moses done away, *through Christ*.

And this I knew, and experienced, before ever the name of Quaker was in England; and since I came abroad to declare the everlasting truth, I have been a sufferer very much, by times, above these thirty years, in gaols, and prisons. And my body hath been spoiled for the testimony of Jesus. So that I am not able to

travel, as I have done. And it was hard for me to come this journey: but I was moved of the Lord to come.

Now what have I suffered for? (I cannot but declare it.—) The God of heaven knows my heart. My suffering hath been *against*, [Popery,] and for not joining with the relics of Popery. Things which have not come from Christ. And what have friends suffered for? For not paying of tithes. Did Christ set up these things? *or the Pope?*

‘Wilt thou swear, thou schismatic?—Wilt thou not sprinkle thy children, with [the sign of] the cross, thou heretic? Wilt thou not marry with a priest?’ Where had you these things from? from Moses? from Christ? or from the Pope? Search the Scriptures, like the noble Bereans, and see what you can find there, for these things.—*Marriage by a priest and ring*, this is not an ordinance of God, but of Man. And when the Lord brought the children of Israel out of Egypt, he gave them a charge not to follow the customs and manners of the Egyptians, and Canaanites.

Now that which you have suffered for, in the former power’s [Oliver Cromwell’s] days, and in this, [Charles the Second’s,] hath been as I said before against the relics of Popery. So if any say we are Popishly affected, *we are true protestants*, and follow the practice of our forefathers and mothers, the holy men and women; and *we have Scripture on our side*.

Let all friends be careful to keep in the holy chaste life.—*Now* they that profess the truth, they should know virtue and dominion, and keep themselves clean till the day of their marriage, and [to the] time of their death, that all may be kept in chasteness and purity, to God’s glory.

And now in *your proceedings* to marriage—Let all be done to the glory and praise of God. If the young woman have a father, or mother, or guardian, go to them first, and lay the *matter* before them, that it may go on with their consent, and approbation.—And when all things are clear before all parties lay it before the

women's meetings, and before the men's, that all may be clear, in the sight of God and man.

But here is *another* objection*—"the men being in one room, and the women in another," this is "*a separation*," say they.—No. For saith the apostle "though we be absent in body, yet we are present in spirit," enjoying and beholding your spiritual order. So this spiritual light beholds the heavenly order and communion, and "the steadfastness of your faith," (which faith was heavenly—received from the heavenly man.) So this is no separation for men to be in one room and women in another, because they are present in spirit. One may be here, and another in Jamaica, in Scotland, or Ireland, or in any nation of the world, "absent in body, yet present in spirit," but to have men's and women's meetings, but *not in the spirit* but *separated from the spirit*, in Cain and Korah's way, *where envy and prejudice appears*, there is "separation." And there it began, in the apostles' days. For when they went from the spirit of God, then they began to separate, and persecute and kill, about religion, and so the apostacy entered.—And then got up the priests of Balaam, and preached for reward.

Now as ye come into the new covenant, and into the order of the glorious gospel, there is a coming up again from the apostacy, and beholding one another's comely order in the gospel of life and salvation. Though absent [in body, yet present in spirit,] this re-

* Some connecting link seems to be missing here, in the manuscript—no objection having been previously suggested.—But it is known that the women's meetings had been opposed from their first institution, which was at the time of the distresses brought on by the plague of London; when, the care of the poor becoming too heavy for the men, they authorized the women to undertake this service.—It was objected to the meetings for discipline, or church government generally, that "There were not any in the beginning, and yet they had lived in peace and unity; that such meetings were therefore needless; and that Every one ought to be guided by the Spirit of God in his own mind; and not be governed by rules of man's making."—"Hence" says Shewell, "rose a schism; first in the north of England, where some began to keep meetings by themselves, and so to leave their former friends; though they pretended to agree with them in matters of doctrine.—For this was now become the common saying of these people: That every one having received a measure of the Spirit of God, ought to regard that leader, without minding any rules prescribed by others." See Shewell's Hist. p. 444 (date 1665) and 561 (date 1693).—Editor.

ligion is pure and undefiled, and keeps from the spots of the world (into which the Devil cannot get.) Had all kept in this pure religion, they had never thought of nor invented a purgatory. So all walk in the wisdom of God.

But in the new covenant we are of the Son's house: "Whose House are ye." Here every one keeps on the spiritual armour, "the sword of the Spirit, the helmet of salvation," that keeps and preserves the head; so here every one is shod with the preparation of the gospel of peace. The outward Jews shoes did not wax old, nor wear out, so these shoes wherewith *the Jews inward* are shod, *they wax not old*. Here thou mayest trample upon all the rocks, and briars, and brambles. You need not fear pricking your feet.

So here you see the Son's house, in which you are to be shod, in your spiritual travel, towards the land of rest. As in the Old Jerusalem, the trumpet sounded, so in the New Jerusalem, the trumpet sounds out of Sion, which gives a certain sound. So let all come to have a sense betwixt the house of Moses, the servant, and the house of Jesus Christ, the Son of God. The substance which abolished the old [shadows] and so makes all things new. All the shadows being done away in him.

So here thou art a true protestant, therefore protest against tithes, and swearing, that is not from Jesus Christ the heavenly Head. The law in the Old Testament came from Mount Sinai, but the law of the New Testament comes out of Sion. Which law is not written on tables of stone, but in the fleshy tables of the heart, according to the promise of the new covenant! "I will write my law in their hearts." In the Old Testament the Lord poured out of his spirit upon the Jews, but in the New Testament he saith "I will pour out of my spirit upon all flesh" so that none can escape the spirit of burning. And in the Old Testament God spake to the fathers, by the prophets, but in the New Testament, the apostle saith, "God hath spoken to us by his Son," who is the one Head and Speaker to his people, to whom *all are to keep*.

So you have but one speaker, one mother, begotten of one father, to whom I commit and commend you, that you may "receive the milk of *the word*," for there is no milk that will satisfy but from this word—All children of one father—no milk below heaven—nor bread, below heaven. Look up and have the wine of the kingdom, and receive the spring of life from heaven, even the milk of the word of life.

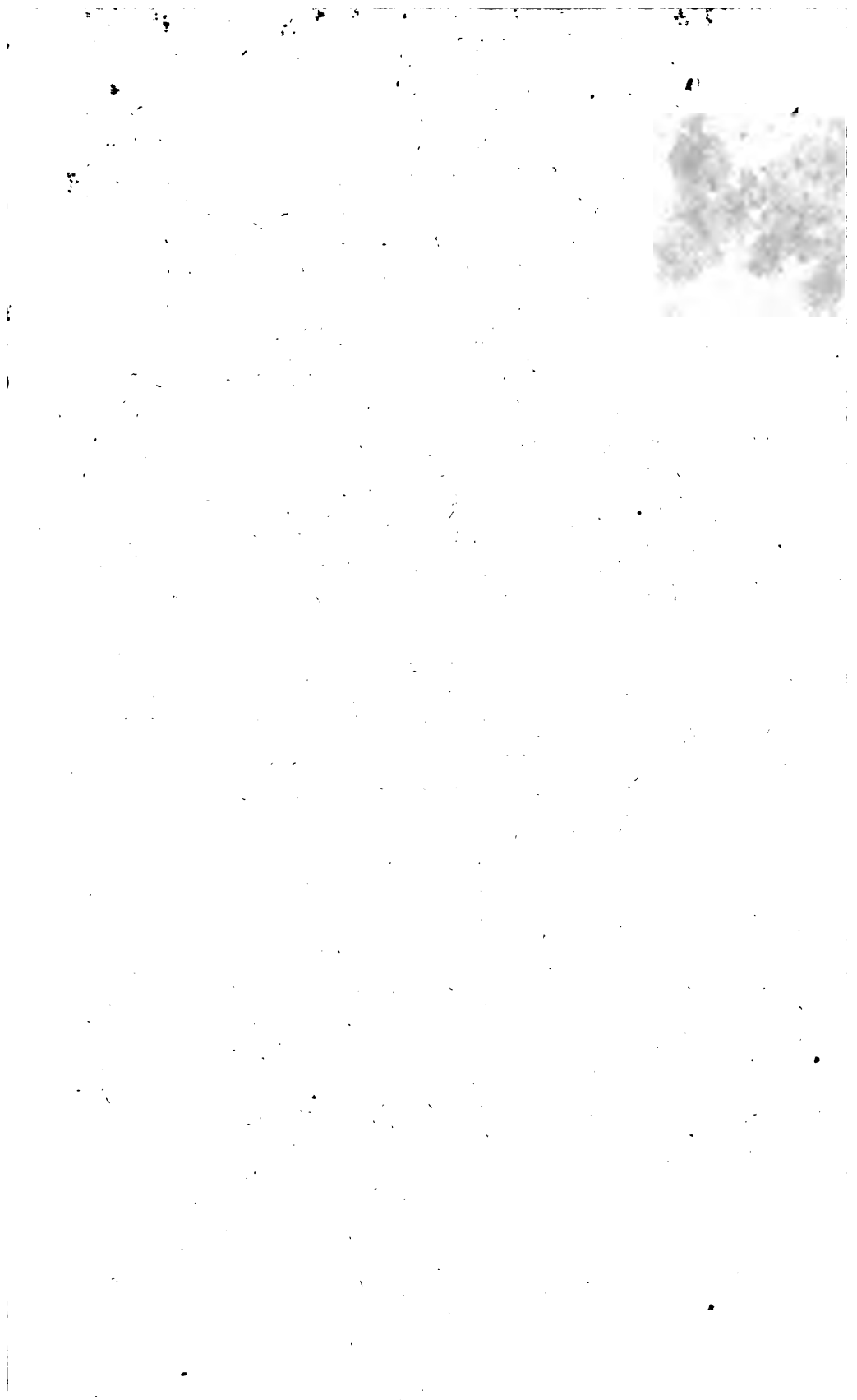
Here all the children of this word are beautiful, and all are known by their countenance—by their fine raiment. And these have their bread from heaven. All looking upwards, and not downwards, as the ox, or cow, *to the earth*; for those that look downwards look for their bread in the house of old Adam: leavened with the sour leaven that makes the heart burn one against another. But in the Son's house, the second Adam, there is living, unleavened bread, and as "the law came by Moses, so grace and truth came by Jesus Christ." "Where is it come?" It is come into thy heart, and inward parts, from Christ, from whom you receive heavenly bread, and milk, which feeds, and suckles heavenly babes.

Many say 'Have I been looking out? and is it in my heart? O, 'here is the truth! in my inward parts!—from Christ, who is the 'truth and the life. So Christ is my way, my truth, and my life, 'who is the Rock of Ages.' So friends *take heed of a false liberty*. For Adam and Eve were in a good state, till they entered into *false liberty*: Therefore "Stand fast in the liberty wherewith "Christ hath made you free." And, saith the apostle, "The grace "of God, which brings salvation, hath appeared unto all men "teaching us to deny all ungodliness, and worldly lusts, and "walk soberly in this present world." It is not only talking of godliness, but to live god-likely, and righteously for we are required to 'walk humbly with God.'"

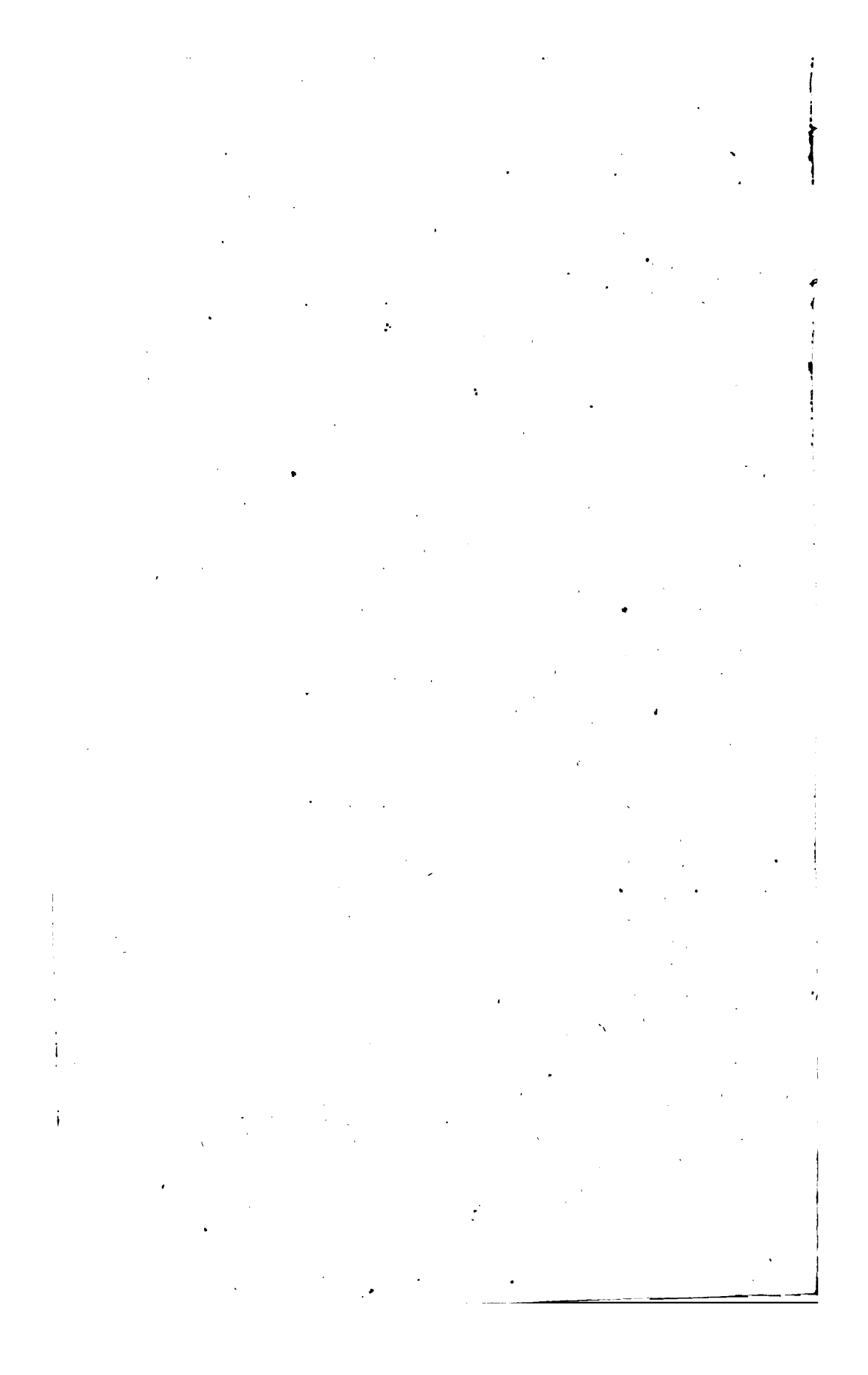
Do you want wisdom? Here is the treasure! O, our God is a God above all gods. *His order* is in the life, and in the truth, above

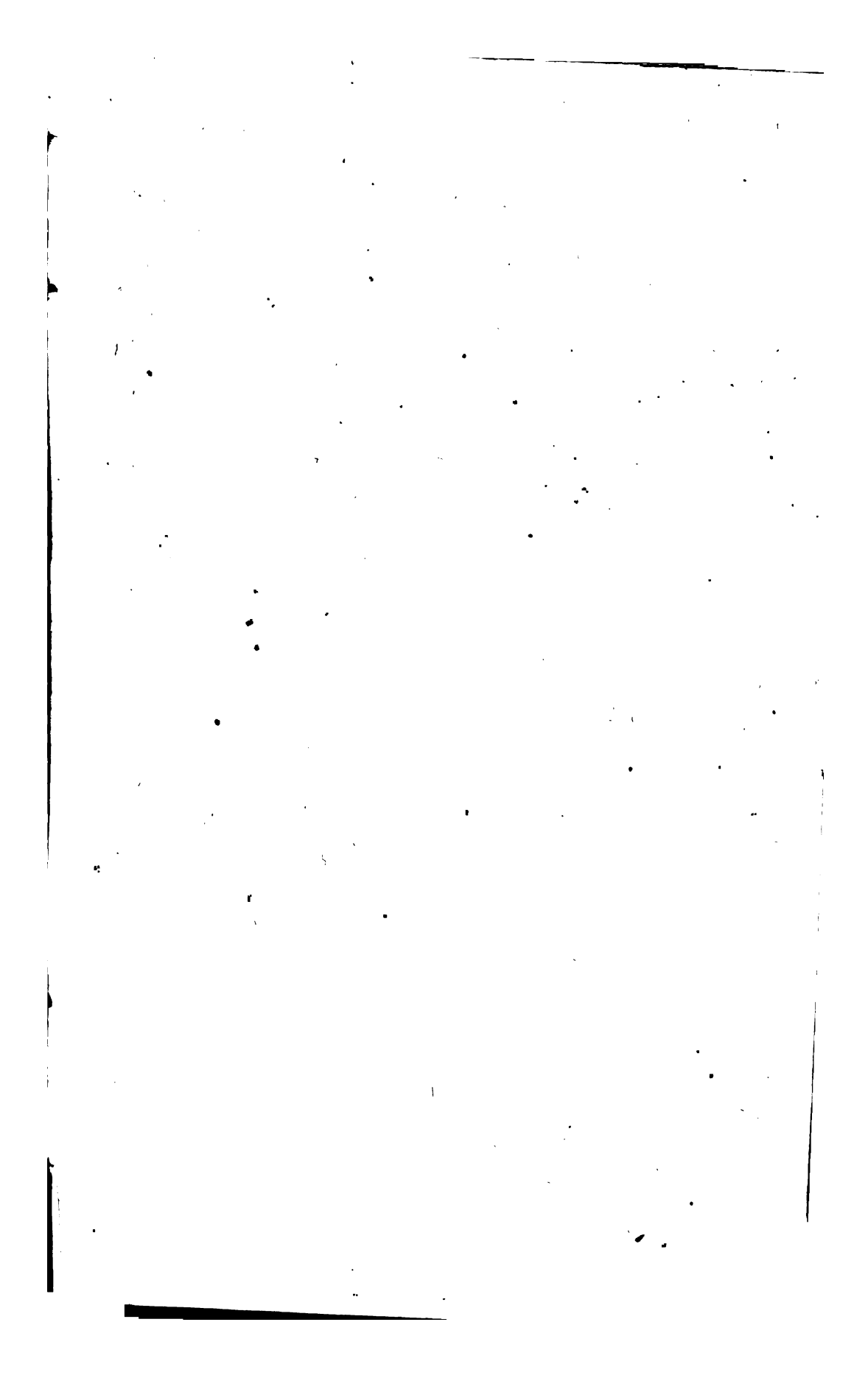
the Devil, the god of disorder. So to him I commit, and commend you all; that you may have "the upper and nether springs—the blessings from above, and from beneath." So if you want bread look to him, for it is in his house, that nothing may be between you and the Lord, *but Jesus Christ*; that living praises may ascend to the pure, living God over all, for ever!

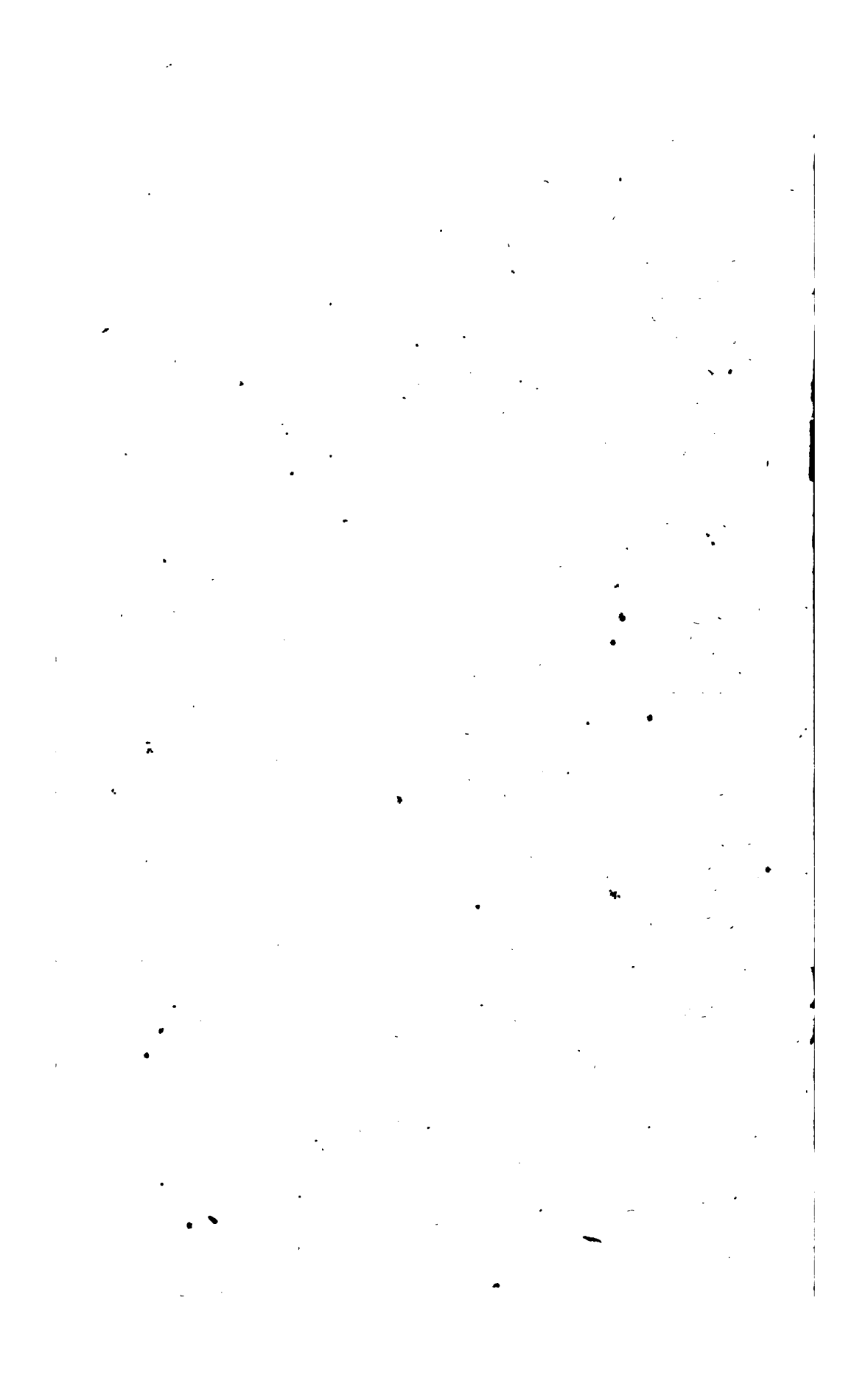
And so the Lord God of power arm you, and strengthen you by his power, against whatever may come, that is contrary to him; that so you may grow up in faithfulness, in the grace and truth that comes from Jesus Christ. And so the God of all-glory keep and preserve you, who is the first and the last, over all, blessed for ever!











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